

From the Editor's Vortex . . .

We've decided to have an ancient archaeology theme for this issue. It was spurred by the recent finding by the Mars Global Surveyor that the "face" on Mars is really just an unusual plateau, with weathering and shadows making it look like a face. Richard Hoagland, who has made it his business to resolving the nature of the face, of course maintains that NASA is hiding the "real" data. Our contacts at NASA have convinced us that NASA is telling the truth. It's fun to have a mystery, and quite disappointing to have to let it go, but we think the time has come to acknowledge that the "face" wasn't created by a race of Martians some 300,000 years ago, no matter how much we wish it were so.

But while we're on the subject of ancient archaeology, we thought it would be fun to have several articles about the mysterious rock formations here on Earth, too. So we asked Kay Winter, our resident archaeologist (who just got her Ph.D. - congratulations, Kay!), to write a story about the Indian myths surrounding Chaco Canyon. And I recently visited Stonehenge, in southern England, so I couldn't resist telling you about it. We asked Greg Wheeler and Scott Scribner to tailor their usual "First Contact:" science article around the subject too. And for our transcribed radio show, we picked an interesting one with Sphinx researcher John Anthony West, who tells an amazing story of political intrigue around his attempts to unlock the mysteries of the Giza plateau.

We ran out of room for the next instalment of my book, "Close Encounters of the Revelation Kind", which deals with the book of Revelation in the Bible. We'll try to wrap that one up in the next issue.

Let us know what you think of our magazine! We want to hear from you. Write, e-mail or call us. And don't forget to spread the word about ParaNet. Our national radio show needs your support to keep going!

Brian Wood
Editor/Publisher

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HORIZONS LOST AND FOUND: IN SEARCH OF FIRST CONTACT RELIGION

"For there are no more intact... horizons: all are dissolving... What is the new mythology?"

By Greg Wheeler, Ph.D. and
Scott R. Scribner, M.A.



INTO THE BREACH

In previous articles, we have encouraged the development of a viable First Contact Science. We have emphasized that the First Contact paradigm must allow for a dynamic interplay of astronomical knowledge and human consciousness. Yet to be complete, we must acknowledge that individuals and cultures have developed many different approaches to the awesome and challenging enigma of the blazing sun and the starry night. Some of the most powerful reactions have been religious and focused on beings from the sky. To ancient observers, such beings were identified with the stars. Today beings from the sky are called "extraterrestrials." In this sense, the flowering of anticipated, or alleged, First Contact events inevitably takes the form of religion.

Humans are meaning-seeking creatures, and religion is the most luxuriant fruit of that pursuit. Our ancestors deeply entwined religious and cosmological themes in their religious language, inextricably linking sky and god. Although many anthropologists and sociologists have tended to attribute religious thinking to processes of evolutionary pressures for survival, we believe that the sky itself - in its constancy and its change - has profoundly shaped religious experience. The night sky sets a natural stage for the divine drama, and from the heavens come things both good and terrifying. To study the sky is to seek deep knowledge - to know the gods and their ways.

Timothy Ferris says it this way:

...if our forebears had little notion of the depths of space, they were reasonably well acquainted with the two-dimensional motions of the stars and planets... Since the days of the ancient

Sumerians and probably before, there had been students of the night sky willing to devote their evening hours to the lonely business of squinting and straining to take sightings over aligned rocks or along wooden quadrants or simply across their fingers and thumbs, patiently keeping records of what they saw. It was a lot of trouble. Why did they bother?

Part of the motive may have...[been]...to express a sense of human involvement with the stars.

Archaeo-astronomical investigation of artifacts such as Stonehenge or the Pyramids continue to highlight the sky's profound impact on the ancients. Recorded human cultures invested a significant portion of their surplus into marking and celebrating astronomical mysteries, from the Sun's solstices and equinoxes to the yearly cycle of Sirius, the Dog Star.

Ancient interest in Sirius extended beyond its prominence as the nighttime's brightest star. Robert K. G. Temple studied the traditions of the African Dogon tribe, who may have held remarkable knowledge of the Sirius star system's characteristics well before Western observational data became available. Supposing for a moment that the Dogon did have an extraterrestrial source, it is significant that knowledge of such an historical First Contact event would be retained through religious ceremony. Temple's book also provides a wealth of original references from Sumerian times establishing that the ancients had a profoundly deep attraction to observing and interpreting the mysteries of the sky. For the ancients, an actual First Contact event would tend to fulfill, rather than contradict, religious expectations.

Dr. Edwin Krupp notes that of the 80 or so known Egyptian Pyramids, one of the

most astronomically influenced was that of the Pharaoh Seti I (and ironically the modern Search for ExtraTerrestrial Intelligence is abbreviated SETI). In richly illustrated star charts, accompanied by cosmic calendars of 10-day periods (called "decans"), the movement of the stars - and thus the hours of the night - were carefully predicted, leading to the 70-day "death" of Sirius. During its daytime transition from night to morning star, Sirius came to symbolize the death and resurrection of both the god Osiris and the Pharaoh as his human incarnation. Thus the motion of the stars determined the placement of the pyramid, its observation shafts in perfect alignment with recurring celestial events. The final observer was the entombed Pharaoh. From his eternal resting place, he could watch the yearly return of Orion's belt and the reassuring immobility of Thuban, which at that time was the Earth's Pole Star.

Ancient astronomical science, necessary to align such massive structures with the astral signs and seasons, was incomplete without the requisite oracles and prophets, priests and priestesses, to interpret cosmic purposes by means of cosmological events and powerful personal experiences.

We are continually amazed at the seemingly impossible accomplishments of our ancient ancestors. How did they erect the great pyramids...? In disbelief, some turn to extraterrestrial zoo keepers for the source of ancient wisdom and ability...in total ignorance of the ways of ancient people...sophisticated astronomical and mathematical achievements of...[ancient peoples]...followed logically in the evolutionary development of a civilization which intensely worshipped the heavens and steadfastly associated the phenomena they witnessed in the celestial environment with the course of human affairs.

If we suppose that the brilliant night sky promoted the development of astronomy and also stimulated science and technology, then its very brightness has resulted in a kind of self-shrouding effect: the sky is dimmed and even darkened in many urban areas as a result of industrial smog and light pollution. The resulting absence of direct experience of the cosmos - of the stars that once guided the ancient mariners toward beckoning horizons - has diminished our conscious awareness of its awe inspiring power. Experience of the sky now takes on a different meaning: the cosmos is no longer immediate and beautiful, but remote and foreboding. Instead of the "music of the spheres", we anticipate alien invasions. Cosmology has become exclusively a scientific quest and no longer a "living" art.

In our last article, we commented that a First Contact Science could acknowledge Augustine's dictum that "faith seeks understanding". Although both First Contact Science and First Contact Religion could be dismissed by some as ephemeral pursuits born of ignorance, we believe otherwise because we sense a living tension in their relationship. The more we learn about the cosmos from a scientific point of view, the more the experience of a living cosmology eludes us because we have not developed a balance from the spiritual side. The German language shows this contrast more clearly in its distinction between *Weltbild* (the "world picture" of science) and *Weltanschauung* ("world outlook" or "world orientation" of our lives). Although we currently lack proof of extraterrestrial life (or, for that matter, certain knowledge of God!), our growing astronomical knowledge stimulates our intuition. This faculty - fertilized by cultural and religious traditions about non-terrestrial beings - produces the widespread belief that "they are out there". For good or for ill, this mixture is shaping our modern *Weltanschauung* and subsequently the genesis of forms of First Contact Religion. Richard Grossinger's lyrical analysis of the tradition he calls "occult astronomy" centers on a loss of direct meaning inspired by the stars, and replacement by a physical-spiritual split, a division of meaning into scientific and religious spheres. Into the breach fall our modern "unclassified" phenomena - the alien

encounter and abduction narratives - which are part witness testimony, part personal experience, and part mystery story.

The problem with flying saucers is not their failure to fall into either the spiritual or the physical tradition. It is that they have arisen this late in history, after the religious-scientific division, so they do not have a position already assigned to them. Instead, they prey directly on the present world...they exploit the profound split in our own belief system and thereby receive its full impact. They do not give rise to the split, but the way in which they occur is a symptom of it. They are crude forerunners of a new theory of the universe, and we should consider them with that expectation.

UFO and alien encounter experiences are not exactly "unclassified", in a scientific sense, since Hynek placed alien encounter stories into a schema associated with UFO sightings, calling them Close Encounters Type III. Since then, these categories have expanded to include Type IV (abduction), Type V (direct alien communication by any means) and even Type VI (professed allegiance to or worship of alien entities). We suppose there may be more categories. But in the theory of knowledge - epistemology - how to interpret any of these remains controversial. To avoid confusion, we separate abduction/encounter narratives from UFO sightings entirely. We call any testimony of alien contact, from communication to abduction, an Alien Narrative, or simply AN, and the witness a Narrator.

Today a proliferation of ANs is flooding through the gaping canyons in our knowledge, if the dozens of new book titles in the last year alone are any indication. Leaping full-blown from another dimension, as "Twilight Zone" creator Rod Serling would say, "not of sight and sound but of mind", ANs are creatures of the night, escalating the human predicament from awe to fear. As Jacques Vallee has said, "The UFO mystery mirrors our fantasies and expresses our secret longings for a wisdom that might come down from the stars." But as the Israelites once declared, "For who is there of all flesh, that has heard the voice

of the living God speaking out of the midst of fire, as we have, and has still lived?"

For now, we will not focus on the narrative content of various ANs, but rather on the role ANs play in today's "living cosmology." Already some authors are making explicitly religious interpretations of ANs. Christian fundamentalists, seeing theological territory to defend, view the ANs as reports of demonic activity in anticipation of the Apocalyptic "last days" of Earth. Others continue to develop new or adapted theologies based on excerpts of alleged alien metaphysical comments, much like earlier prophets following a visionary encounter with spirit beings or angels. Still other modern prophets such as Gordon Michael Scallion make proclamations about the near and long-term fate of the Earth, while cautiously avoiding explicit theological faith claims.

Unified belief systems may be evolving from fragments of ANs, and could become increasingly familiar as alternatives to traditional forms of revealed religion. In fact, ANs appear to have much greater utility in the formation of First Contact Religions than they have as observational data in First Contact Science. Let us propose some reasons why this might be true.

ALIEN ABDUCTION NARRATIVES: READY-MADE FOR RELIGION

I. ANs SHARE WITH REVEALED RELIGIONS A SIMILAR NARRATIVE STATUS AS VIEWED BY SCIENCE AND ORDINARY "COMMON SENSE"

When someone talks about visions or other highly personal experiences which have led them to a religious conversion (called "witnessing"), their testimony constitutes personal knowledge based on a perceived event that was real to them. ANs differ from such traditional "witnessing" in that they assume a modern technological worldview, capable of acknowledging UFOs, but are similar in disregarding the normal verification requirements of scientific or social consensus. In effect, the AN may sometimes take the form of a verifiable event, but upon closer examination will not yield weight to a testable hypothesis, e.g., that

a First Contact event has occurred. Instead, like any religious assertion, it inspires personal awe and transformation, but remains aloof from scientific cosmology.

Abduction experiences cannot be corroborated (even the New Testament Gospels are similar stories in this sense), so we don't know what "really" happened and still might not even if we had been there! This is also the case with so-called past life regression and other types of hypnotically obtained recollections, which are highly vulnerable to aggressive scientific critique. Even so, we have found "debunking" (the tool of the dominant scientific worldview) to be completely ineffective in dispelling the personally transforming effect of such experiences. Instead, as with religious belief, abrasive approaches tend to strengthen resolve. Consequently, belief systems growing out of ANs typically produce very powerful defensive protections—sometimes fundamentalist and even cultic—to ward off criticism.

Both ANs and religious stories can produce a dramatic reframing of a person's Weltanschauung. Brian Wood's articles in recent issues of Continuum show how a change in perspective can easily turn a Biblical account into an AN!. Consider the following two Bible passages (emphasis ours), and ask yourself, Could an AN turn into a Biblical account? Are the two forms of narrative interchangeable?

"On one such expedition I was going to Damascus, armed with full powers and a commission from the chief priests, and at midday as I was on my way, your Majesty [King Agrippa], I saw a **LIGHT BRIGHTER THAN THE SUN COME DOWN FROM HEAVEN**. It shone brilliantly around me and my fellow travelers. We all fell to the ground, and I heard a voice saying to me in Hebrew, "Saul, Saul, why are you persecuting me? It is hard for you [to resist]." Acts 26:12-14 (Jerusalem Bible)

"I know a man in Christ who, fourteen years ago, **WAS CAUGHT UP** - whether still in the body or out of the body, I do not know; God knows - right **INTO THE THIRD HEAVEN** [which is the highest]. I do know, however, that this same per-

son - **WHETHER STILL IN THE BODY OR OUT OF THE BODY** [such distinctions were known even then], I do not know; God knows - was caught up into paradise and heard things which must not and cannot be put into human language... In view of the extraordinary nature of these revelations, to stop me from getting too proud I **WAS GIVEN A THORN IN THE FLESH** [an implant?], an angel of Satan [literally: messenger from the adversary] to beat me and stop me from getting too proud." Second Corinthians 12:2-4, 7 (Jerusalem Bible)

II. ANs SHARE WITH RELIGIOUS TRADITIONS A CULTIC POTENTIAL

Because the dominant, skeptical culture largely identifies with the scientific approach to reality, ANs can come to embody an alternative, anti-establishment worldview (much like religion did under communism). As culturally subversive beliefs, strategies for survival can include overt militant appeals to unveil secrets or covert strategies for "keeping the faith."

Jacques Vallee has written extensively about the cultic potential of ANs in his book Dimensions. He expressed concern that the activity of UFO cults makes it harder to study this highly significant phenomenon. He also believes that some UFO narratives have been designed and implemented as asocial experiment, while others have purported the usefulness of UFO cover stories for hiding nefarious military activities.

Regardless of the merits of these views, that such opinions can be seriously entertained highlights the AN's great power to influence mass psychology.

Sociologists who study cult development have reflected on the affiliative effects of organized groups of persons sharing such unusual stories. We have seen historically that any Weltanschauung tends to become a matter of "ultimate concern" (Paul Tillich). Failure to understand the power of such social structures has resulted in catastrophic collisions of belief systems, from Waco to the "Om Supreme Truth" cult (implicated in the nerve gas attack on the Tokyo subway). In the future, leaders who can understand a given Weltanschauung might search out better interpretive strategies

when dealing with such groups. We feel these same principles may help prevent First Contact Science from simply collapsing into First Contact Religion.

III. AS WITH RELIGIOUS BELIEFS, ANs HAVE PSYCHOLOGICAL IMPLICATIONS

Some AN researchers are quite loathe to hear "psychosocial" interpretations of ANs. One explanation for this resistance could be that if the AN is seen as a type of psychological phenomenon, subject to various theories of cognitive and emotional development, it loses its status as revelation and prophecy. Belief readily confers "fulfilled prophecy" status on speculations, and rapidly forms a "cult of the truth" when worldviews are threatened.

If self-worth is enhanced through identification with superior beings (alien or not), then the belief that "I've been selected since childhood" surely implies specialness and a universal context for an unique, individual life. Deep psychological roots are tapped by ANs, and current psychological tools aren't adequate or even intended to get at these underlying spiritual motivations. It seems to us important to look at the development of spiritual self-identity when seeking to understand the enduring power of ANs.

IV. LIKE RELIGIOUS WITNESS, ANs APPEAR ACROSS TIME AND CULTURES

In cultures which practice shamanism, there are stories of "little people". Hinduism contains many tales of space beings. Buddhism has its cautions about encounters with "skandha demons". American Indians talk of "the little men". The Celtic cultures of Europe have their leprechauns. These similarities led Thomas Bullard to make his ground-breaking study of AN folklore. But to his own surprise, Bullard found that ANs are not as culturally diverse as most folklore. We think there is merit in supposing this is due more to the context of a modern, media driven society than to the content of the folklore.

What remains obscure is the psychosocial impact of folkloric traditions on individuals in the mass media age, and the

possible mechanisms for triggering intrapsychic experience organized around mass media driven folkloric icons. In the domain of mass psychology, far too much is assumed, and pitifully little is understood so far, even in the theory. Instead, media savvy communicators draw on the known effects of careful manipulation of symbols to sell products and pedal influence. It may be easy to influence people, but harder to offer insight when seeking to explain the power and cultural value of ANs in today's society.

V. LIKE RELIGIOUS APOCALYPTIC VISIONS, ANs ARE THE TOPIC OF MILLENARIAN ANXIETIES

The collection *The Gods Have Landed* (1995) characterizes the UFO myth as millenarian, i.e. concerned with the "end of times" both in its historical movements and its social dynamics. Christianity made linear time important, especially when measured on the clock toward the "end times." Before the Christian era, the source of transcendent meaning tended to be "outside of time" (or perhaps in "missing time"). Narrators now as then become a new elect standing against the secular worldview. They await "revealed" aliens to vindicate them. While this can be interpreted by the larger society as a trend toward irrationalism, we should take heed that this dismissive observation was very much as the Romans viewed the early Christians!

VI. ANs MAY BE ACQUIRING "MYTHIC" STATUS

In the 1950s, at the height of the early UFO "flaps", Carl Jung wrote *Flying Saucers: A Modern Myth of Things Seen in the Skies*. Unfortunately, although Jung took the phenomenon seriously, his use of the term myth was characteristically misunderstood by our utilitarian culture. To the Western mind, a myth is a kind of lie. We do not see myths as the source of human experience—that which makes one the member of a group.

In modern times, initiation into adult society comes less from traditions ritually imbued by family and culture, and more through random encounters with

the mass culture of films, rock music, and television. Witness the nearly apocalyptic rhetoric of media events such as the Death of Diana or the Final Seinfeld Episode. Perhaps societies driven by such hypostases of personality, like the U.S., evolve a multi-myth "marketplace" which eventually replaces the monopolistic functioning of traditional religious myth with an ongoing array of avant-garde popular religions. In such a context, the AN has fertile ground to readily take form and multiply.

Furthermore, if ANs are more like an "anti-myth", in opposition to established science AND religion, it raises a new possibility that resistance is growing to the "desacralizing effect of science". We are reminded of Arthur Schopenhauer's famous edict: "All truth passes through 3 stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident."

VII. ANs HAVE RAISED ISSUES OF "GOOD" AND "EVIL", AND DIVIDED BELIEVERS INTO "DENOMINATIONS"

In addition to some fundamentalist Christian attitudes toward ANs (noted above), an intense debate has arisen in the UFOlogical community among those who give full credence to the claims of First Contact and who yet differ about the intentions of the alleged sources of the phenomena. As a result, one faction fears alien invasion or human conspiracy or both (perhaps represented by Vallee, Jacobs, & Hopkins), another camp that appears to welcome alien salvation (like Sprinkle & Boylan), and still a third that stays on the fence (maybe Fowler & Strieber). Is this the beginning of First Contact Religion denominationalism?

UNLIKELY CONCLUSIONS

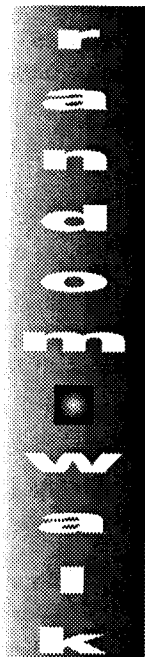
Recent books on the religious context for ANs (for example, Richard Thompson's *Alien Identities*) primarily concentrate on anecdotal "sighting" material. This data doesn't go anywhere, in terms of validating or invalidating the First Contact Hypothesis, because it only works within the given belief context. We have labeled such data as "mere facts" because they emerge as simple, binary statements:

yes/no, sincere/insincere, true/false, but never work on or test the underlying assumptions. Such "mere facts" are the building blocks of belief.

UFO events have potentially powerful religious implications. Any study of our own Earthly "pre-First Contact" civilization must consider the potential for both religious acceptance of First Contact and also intense (holy) opposition to the perceived threat to established belief (Sagan's Contact considered this). How do we begin to incorporate this awareness in our study of this phenomenon?

We propose starting with the hypothesis that both religious and non-religious AN interpretations are dependent on the materialist hegemony of physical events. Spiritual reality includes the personal and experiential. This is what Rudolf Steiner concluded when he studied the rise of spiritualism in his own era (Steiner, *Occult Philosophy in the 19th Century*). If our dominant culture's relegation of deep spiritual needs (along with psychology) to "the merely subjective" has created the tacit perception that there are irreconcilable "outer" ("real") and "inner" (by implication not real) worlds, the vacuum is prepared for First Contact Religion. Even without aliens, First Contact Religion is an attempt by human beings to understand themselves. The true challenge is to heal our split perceptions, not seek after some "imaginal realm" in which everything dissolves—including our critical judgment.

The UFOs are not the crowning revelations in a theory of interstellar civilization. We are driven back into cellular and symbolic material, as we were by creation itself in the making of us, to reach the remotest stars. Or we find that we are already there, lacking only the courage to see ourselves for who we are. We are the aliens we fear. We are the body snatchers, the invaders. We need no visitors to teach us the cosmic truth. We need not travel to reach the ends of space and time...Perhaps we are the night, the sky and the rest of it is fields of golden flowers and astral levity, on to eternity. ■ ■ ■



This is ParaNet's news column. It's called Random Walk after the mathematical concept in which the direction of each successive move in a sequence of movements is determined entirely at random. In other words, this is a random assortment of interesting news tidbits culled from the WorldWide Web, news wires and magazine stories.

to "military exercises at Camp Pendleton and El Toro," both bases of the U.S. Marine Corps.

"I personally called these two bases and was told that there was absolutely nothing on this end that had caused those noises," he added.

The following day, Turner was told that the booms had been caused by the space shuttle Columbia landing at Vandenburg Air Force Base. But Michael Lindemann, editor of CNI News, pointed out that the shuttle had landed earlier at Cape Canaveral, Florida. The cause of the "sky booms" remains unexplained. (Email Interview)

MYSTERIOUS GREEN LIGHTS SEEN OVER HALF MOON BAY

On Monday, May 4, 1998, around 11:30 p.m., residents of Half Moon Bay and El Granada, California spotted three mysterious green lights hovering just offshore. Half Moon Bay (population 8,886) and El Granada (population 4,426) are on Highway 1 about 60 miles (96 kilometers) south of San Francisco. Reports were also received from two or three residents living on Skyline Boulevard, north of Redwood City. According to Larry Hatch, "observers" on a tugboat in Half Moon Bay "also saw the lights for 30 minutes. The tugboat operator described them as green 'stoplights' (traffic lights--J.T.) He also said they were arranged in a straight vertical row. (Many thanks to Larry Hatch and Errol Bruce-Knapp for this news story.)

DUTCH UFOLOGISTS DISPUTE STORY OF NORTH SEA CHASE

Ufologists in the Netherlands disputed last week's reports in the London Daily Mail and Daily Telegraph of a UFO chase over the North Sea.

According to the reports published in both British newspapers, the phased-array radar station at RAF Fylingdales in North Yorkshire picked up a UFO 900 feet (273 meters) long flying over the North Sea.

RAF jet interceptors were sent after it. At the same time, two F-16 jet fighters of the Nederlandse Luchtmacht (Netherlands Air Force) took off in pursuit. The F-16s reportedly encountered the UFO over the North Sea. The mam-

moth triangular object then increased its speed to 24,000 miles per hour and headed northeast towards the Atlantic Ocean.

Andy Denne of the Netherlands UFO group A.U.R.A. reported, "We have checked our source in the Dutch air force, and we can be rather sure by now that the F-16s sent to intercept never even took off."

"We also double-checked with the Dutch military defense radar station at Nieuw-Millingen. They also assured us nothing was visible on radar."

A.U.R.A. members and other Dutch ufologists telephoned the Air Traffic Control center at Schiphol International Airport in Amsterdam. Radar operators there "saw nothing on their radars during the past couple of months."

"So our conclusion is that there was no North Sea UFO, at least as described by the British press," Denne reported.

"Especially since the Dutch air force is not as tight-lipped as their British and American colleagues." (Many thanks to Andy Denne of A.U.R.A. and Errol Bruce-Knapp for this story.)

V-SHAPED UFO SIGHTED IN SOUTHERN BRAZIL

On Friday, May 1, 1998, at 8:30 p.m., residents of Guarulhos, a cidade satellite (suburb) of Sao Paulo in southern Brazil, spotted a large V-shaped UFO hovering and flying overhead. The OVNI (Portuguese acronym for UFO) was described as "a single object with bright lights arranged in a V-formation."

Eyewitness Humberto L., age 58, said, "I was at my home in Parque Renato Maia, a bairro near O Centro (the city's center--J.T.) when I looked up and saw the strange lights."

"The object flew slowly to the north, very high, in the direction of the Serra da Cantareira," he added,

"The lights were bright, opaque and evenly spaced." Several witnesses at Aeroporto de Comica reported seeing "a rotating OVNI moving from east to west across the sky."

Alberto L., age 23, saw the V-shaped UFO, which he described as "a bright object. The object had lights and gave off a trail of mist or smoke. I perceived

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MYSTERY BOOMS PUZZLE SOUTHERN CALIFORNIANS

Mysterious booms or "skyquakes" rattled thousands of homes within a large area 30 miles (50 kilometers) southeast of Los Angeles.

According to Ryan H. Turner, a communications dispatcher for Orange County, police and fire departments began receiving phone calls around 10 p.m. The calls ranged from Norco and Corona in Riverside County to Pomona in eastern Los Angeles County, 25 miles (40 kilometers) to the northwest.

Turner reported that residents "were startled by two large noises that rattled" walls and windows.

"In one case reported directly to me, around the door in an 8,000-square foot home began to vibrate rapidly."

Callers described the two sounds as "explosions, earthquake noises, window-rattling noises and thuds."

The sounds occurred about "five minutes apart." Turner reported that KNBC-TV in Los Angeles attributed the sounds

clearly that it was a single object." The V-shaped UFO "disappeared in the distance after several minutes." (Muito obrigado a Roberto S. Ferreira por eso caso.)

WEIRD DOUBLE HOMICIDE REPORTED IN PERU

On April 8, 1998, the police in Pisac, a small town in the Andes of Peru, received a phone call from an anonymous informant, claiming that he had stumbled across the bodies of two dead men. As he hung up, the agitated caller shouted, "Pishtacos!"

The pishtaco is a legendary creature of Andean folklore, whose image appears on the ceramics of the ancient Nazca and Sipan cultures. It is reputed to be a demon in the form of a human, which strips the victim's body of all adipose tissue.

Investigating police searched the town and found two dead men, both unidentified, "with all of their muscles exposed and not a single gram of fat on them."

On April 9, 1998, the Policia Nacional del Peru (PNP) moved the two bodies to the nearest large city, Cuzco, approximately 47 kilometers (24 miles) to the southwest. The autopsies were performed by Dr. Oscar Gallegos of the PNP's Forensic Medical Department.

According to the autopsy report, "The victims showed characteristics compatible to death from bleeding. There were no signs of torture, beating nor of having been struck by a knife or a bullet. Cause of death was cardiac arrest due to excessive bleeding. No skin or subcutaneous cellular tissue was found. The rate of decomposition was slight."

Pisac is in the Andes approximately 665 kilometers (425 miles) east of Lima, the capital of Peru. (Muchas gracias a Raul Rios y Scott Corrales para esas noticias.)

CROP CIRCLES APPEAR IN GERMANY

On Thursday, April 30, 1998, a kornkreise (crop circle) appeared in a field of oilseed rape in Angeln, in northern Germany. The circle was discovered by Wolfgang Schoppe, who said it appeared "on a foggy and rainy night." The site was investigated by German cerealologist Eckard Weber of Forschungs-Gesellschaft Kornkreise e.V. (FGK) At

the site, Weber "did not find any footprints in and around the field, although the ground was muddy. He reported that the circle appeared to be 'genuine.'"

The following day, Friday, May 1, 1998, Clemens Richter spotted a crop circle in a field outside Burghasungen, a suburb of Kassel, about 280 kilometers (175 miles) southwest of Berlin.

At 3 p.m., Richter returned to the field with Jan Schwochow for a more detailed examination. They found "no tracks of any off-road vehicles" in the field.

They described the circle as "a formation of a large circle 7 meters (23 feet) in diameter, with a striking circle in the middle with a diameter of 1.2 meters (4 feet)." FGK's investigation is continuing. (Danke schoen zum FGK)

UFOs REMAIN ACTIVE ALL AROUND AUSTRALIA

On April 23, 1998, at 7 p.m., Bob Waterman was at his home in Melbourne's northern suburbs when he spotted a UFO. "I was looking in the direction of the southeast when I saw what I thought were planes.

In particular, two were in a longitudinal position and were about a foot (25 centimeters) apart, one at 3 o'clock (position), the other at 9 o'clock. While in the sky, the light at the 3 o'clock position moved in a clockwise circle and stopped at 9 o'clock, and the one at 9 o'clock moved and stopped at 3 o'clock, both in parallel time. They stayed there for about two minutes. And then the one at 3 o'clock moved in a straight line to the right and the one at 9 o'clock moved in a straight line to the left. Having thought back on it, the lights were too perfect and too round to be stars, so I am at a complete loss to explain what they are."

(Many thanks to John Hayes for this story.)

On April 22, 1998, at 6:40 p.m., a retired Royal Australian Air Force (RAAF) captain in Queensland "was walking his dog, accompanied by his grandson, when a huge light appeared in the north flying at phenomenal speed. When it passed overhead, he claimed that light from underneath lit up the surrounding area and would have been 20 feet across. It appeared to pass

under an airliner coming in to Maroochydore Airport. As it passed over the Glass House Mountains, it then became a ball of light emitting red, green and blue lights. It seemed to have left a long white trail behind it. This person reports that it was a clear night with no clouds in the sky."

(Many thanks to Glennys Mackay of Queensland UFO Network, QUFON, for this report. See Filer's Files #17 for 1998. Thanks also to George A. Filer, Eastern Director of MUFON.)

On Saturday, May 2, 1998, at 5:40 p.m., "a silver gray disc was observed hovering 100 meters (330 feet)" above a family hiking in the remote Terra-Blugga National Park in Victoria state. "The UFO hovered 100 meters overhead for about four minutes before taking off. The UFO had a large dome on top and three oval-shaped bulbuls, or ball-like protrusions, underneath. The object emitted a low-frequency hum or buzz that could only be heard while directly underneath."

(Many thanks to Ross Dowe of Australia/New Zealand 24-Hour UFO Hotline for this report.)

SPHERICAL UFO SIGHTED IN EASTERN OREGON

On Friday, May 1, 1998, at 4:21 p.m., Wayne R. of Harper, Oregon sighted "a 4-to-8 foot round UFO moving through the sky" southeast of Vale, Ore. (population 1,491), a town at the junction of Highways 20 and 26, located about 50 miles (80 kilometers) west of Boise, Idaho.

Wayne described the UFO as "light tan with spots or markings, no lights." He added that what caught his attention was its unusual movement. "It flew at about a 30-degree angle from behind a ridge 80 feet above the ground, stopped, moved up and down rapidly, and then flew away at a very high rate of speed."

"No smoke or trail was visible" during Wayne's four-second sighting.

(Many thanks to Tim Hagemeister of NACOMM for this report.)

SAN LUIS VALLEY REPORTS NEW CATTLE MUTILATIONS

Two new cattle mutilations were reported this week, one in Colorado and the

other in New Mexico. According to Christopher O'Brien, investigator and author of *THE MYSTERIOUS VALLEY*, a couple, "June and Virgil Walkley were returning home from a friend's house when they happened upon a 'mutilated bull' which 'appeared to be dropped on a fence line.'" about 12 miles (19 kilometers) east of Alamosa, Colorado.

"The animal, which turned out to be a cow, had apparently been dead for three or four days," O'Brien reported. "It was lying on its back directly over an old fence line that extends north to south on the western edge of the San Luis Valley Estates, 12 miles east of Alamosa."

Alamosa (population 13,617) is on Colorado Highways 180 and 265 about 140 miles (224 kilometers) southwest of Denver.

(Many thanks to Chris O'Brien for this report.)

On Sunday, May 3, 1998, a cow was found dead and mutilated in a remote mountain pasture 10 miles (16 kilometers) southeast of Questa, New Mexico (population 1,707). The cow, "which had been dead for about a day...was missing its eye and its tongue and suffered massive hemorrhaging, investigators say."

John Paternoster, district attorney for Taos, N.M., said authorities would investigate the case as a cattle mutilation—"one of a series of unexplained animal deaths in New Mexico in the past 25 years."

"Samples of the cow's tissue, blood and organs will be analyzed at an Albuquerque laboratory, he said."

"No apparent cause of death was immediately visible," Paternoster said, "I'm not certain what we're looking for (but) we have since the beginning been taking these deaths seriously."

"A team of law enforcement officers" visited the crime scene in the Moreno Valley, "along with Gabe Valdez, an agent for the National Institute of Discovery Science, a privately-funded Las Vegas, Nev. organization that investigates paranormal phenomena." Valdez is a former New Mexico state trooper who has studied many cattle mutilation cases over the years. *(See the Albuquerque, N.M. Journal for May 4,*

1998. Many thanks to Errol Bruce-Knapp for this story.)

STUDENTS AND TEACHERS SEE A UFO IN SRI LANKA

A UFO flap has broken out in Sri Lanka, an island nation in the Indian Ocean. According to the London Sunday Times of May 3, 1998, a saucer-shaped UFO was seen in Bandarawela and Diyatawala.

"According to the principal of Adikaram Primary School in Bandarawela, several schoolboys and teachers told her they had seen the UFO."

"Grade 5 student Harsha Ellawellagadera said he did see the object at around 6:30 a.m. Thursday, April 30, while several others reported that they had seen it at different times."

"If schoolboys may be prone to some imagination, then the district medical officer of Diyatawala, (Dr.) Kemani Pushpakumara, will contradict the skeptics. She said she had seen the UFO flying over her garden a few days ago. Frightened by it, she ran into the house and told her husband to close the door."

"A driver in the area also reported he had seen the UFO." (See the Sunday Times for May 3, 1998, story by Chris Kamalendran, and Filer's Files #18 for 1998.

(Many thanks to Asoka Livanage and George A. Filer of MUFON for this story.)

From the UFO Files...

1897: ARKANSAS DEPUTIES MEET SOME ALIENS

One of the strangest close encounters of the "airship era" took place 101 years ago, on May 6, 1897, near Blue Ouachita Mountain, just northwest of Hot Springs, Arkansas.

Constable John J. Sumpter Jr. and Deputy Sheriff John McLemore of Garland County left Hot Springs on horseback to investigate reports of cattle rustling. They rode north on what is now Highway 7 to Jessieville. Here is their story in their own words:

"While riding northwest from this city (Hot Springs) on the night of May 6, 1897, we noticed a brilliant light high in the heavens. Suddenly it disappeared and we said nothing about it, as we

were looking for parties (suspects--J.T.) and did not want to make any noise."

"After riding four or five miles around through the hills, we again saw the light, which appeared to be much nearer the earth. We stopped our horses and watched it coming down, until all at once it disappeared behind another hill. We rode on about half a mile further, when our horses refused to go farther." "Almost a hundred yards distant we saw two persons moving around with lights. Drawing our Winchesters--for we were now thoroughly aroused as to the importance of the situation--we demanded, 'Who is that, and what are you doing?'"

"A man with a long dark beard came forth with a lantern in his hand, and on being informed who we were, proceeded to tell us that he and two others--a young man and a woman--were traveling through the country in an airship."

"We could plainly distinguish the outlines of the vessel, which was cigar-shaped and almost sixty feet long, and looking just like the cuts (woodcuts instead of photographs were used in newspapers prior to 1900--J.T.) that have appeared in the papers recently."

"It was dark and raining and the young man was filling a big sack with water about thirty yards away, and the woman was particular to keep back in the dark. She was holding an umbrella over her head. The man with the whiskers invited us to take a ride, saying that he could take us where it was not raining."

"We told him we preferred to get wet."

"Asking the man why the brilliant light was turned on and off so much, he replied that the light was so powerful that it consumed a great deal of his motive power. He said he would like to stop off in Hot Springs for a few days and take the hot baths, but his time was limited and he could not. He said they were going to wind up at Nashville, Tennessee, after thoroughly seeing the country. Being in a hurry, we left, and upon our return, about forty minutes later, nothing was to be seen. We did not hear or see the airship when it departed." (See the Helena, Ark. Weekly World for May 13, 1897. Reprinted in OPERATION TROJAN

HORSE by John A. Keel, Manor Books, New York, N.Y 1970, page 72.)

(Editor's Comment: According to Martin Walker, author of THE PRESIDENT WE DESERVE, James Eldridge Cassidy, President Clinton's maternal grandfather, was born in this area of Arkansas in 1898, a year after the Sumpter/ McLemore encounter. It would be interesting to find out if either Sumpter or McLemore is related to the Cassidy or Eldridge families. James E. Cassidy, a grocery store owner, died in 1957.)

MEDIA SPOTLIGHT:

Ufologist Stan Gordon of Greensburg, Pennsylvania just released a dynamite 92-minute video entitled Kecksburg: The Untold Story. Using research and interviews, Gordon traces the controversy surrounding the crash of a UFO at Kecksburg, Pennsylvania on December 9, 1965. The videotape costs \$29.95, including shipping and handling. Readers can order by telephone by calling 1-888-836-8439. Gordon, who has been investigating UFOs since 1959, also has a UFO Hotline at (724) 838-7768.

Janet Russell now has her own TV show, which is devoted to UFOs and the paranormal. It's called Beyond the Unexplained, and it's produced in Medford, Long Island, N.Y. Any ufologist passing through Long Island and who's interested in being a guest should fax Ms. Russell at (516) 654-3173.

FUN UFO WEBSITES:

Stan Gordon's current investigations are posted at his website. Read up on UFO sightings in western Pennsylvania at <http://www.westol.com/~paufo>

Forchungs Gesellschaft Kornkreise e.V. (FGK) has descriptions of the new crop circles in both German and English. Drop in at this URL: <http://www.fgk.org/>

Crop circles elsewhere can be followed at the Crop Circle Connector at <http://www.Crop.Circle.Connector.com>

Pedro Ameros has a new site, Paranormal World, at <http://www.ctv.es/USERS/seip>

If you still haven't had enough of Cydonia, check out Peter Blinn's new page at <http://www.amug.org/>

~blinn/moc.html

Not to be missed is our parent site, UFO INFO, with its wide array of news, photos and features. Check it out at <http://ufoinfo.com>

Back issues of UFO ROUNDUP can be accessed and downloaded at our page, located at <http://www.ufoinfo.com/roundup>

On this date, May 10, 1788, Augustin Fresnel, the physicist who developed the transverse wave theory of light, was born in France. Fresnel gave his name to the multi-prism lens used in light-houses all over the planet. He died on July 14, 1827.

Good examples of Fresnel lens can be seen at the Canal Park Museum in Duluth, Minnesota and at the Madeline Island Museum in La Pointe, Wisconsin. When in the Northland, be sure to drop in.

That's it for this week. We'll be back next Sunday with more saucer news from "the paper that goes home--UFO ROUNDUP." See you then.

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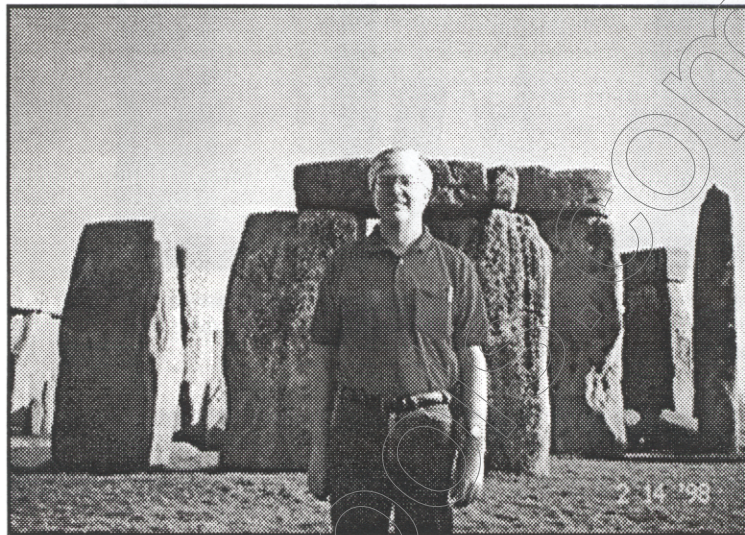
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Stonehenge: Ancient Architecture, Modern Wonder

by Brian Wood

On a recent trip to England, I braved the British road system and visited Stonehenge, the ancient rock structure that has fascinated modern man for centuries. It rains a lot in England, but I managed to visit during the winter on a particularly warm day - shirtsleeve weather, in fact. I had heard that the place had been sealed off and the public wasn't allowed to walk amongst the ruins anymore, and this is true, but it is possible to get within about 100 feet of it, which is certainly close enough to see the grandeur. The pictures accompanying this article were taken from the walkway surrounding Stonehenge.

While Stonehenge is believed to be over 5000 years old, the name we call it is relatively recent, and is as mysterious as the structure itself! A Latin word translated as "stanenges" in 1130 A.D. is the first modern (well, relatively speaking) usage, written by a man known as Henry of Huntingdon. Henry had been commissioned to write a history of England, and included Stonehenge in his work: "Stanenges, where stones of wonderful size have been erected after the manner of doorways...and no one can conceive how such great stones have been so raised aloft or why..." Interestingly enough, one of the stories in his book is lifted from an early history of England written by Nennius in *Historia Britonum*, and describes a massacre of the British that was led by one Hengist the Saxon. The Germanic Saxons' conquest of England in the 5th and 6th centuries led the people to be called Anglo-Saxon, a term we still use today. (Star Trek aficionados may recall a Mr. Hengist in the Classic Trek episode, "Wolf in the Fold", which pitted a malevolent entity once known in



The author in front of Stonehenge, facing southeast.

England as Jack the Ripper against the crew of the *Enterprise*.) But Henry's Hengist did not build Stonehenge. The name he used is derived from "stan" or stone, and either "hengc", meaning hinge, or "henggen", meaning an instrument of torture resembling an ancient gallows. Funny how connected it all seems, isn't it? I believe it could also be related to the "Wouff Houng", a similar torture device that is used symbolically today in amateur radio circles to represent the penalty for poor operating practices!

and was later used to refer to any circular earthwork. One wonders that crop circles were not named "crophenges"!

Stonehenge was built in three phases, according to archaeologists. Phase one began about 3000 BC and consisted essentially of the large (284 feet diameter) circular mound. It was probably used for rituals, burials and perhaps sacrifice. The orientation of the openings in the circle implies that it was aligned with the midsummer sunrise.



Here's a view of the whole site, facing northwest. This is how Stonehenge looks as one approaches from the road, although this picture was taken from the pedestrian walkway that encircles Stonehenge.

Some texts refer to the term "henge" as being a circle. Actually, it appears that the term henge came from the description from our old friend Henry of Huntingdon,

The second phase lasted about three hundred years, and occurred between 2900 BC and 2600 BC. This period is believed to be one in which wood was used to construct a circular building. The final phase occurred starting in around



Here is a view to the east, showing the remaining upright sarsen stone of the giant central Trilithon, its tenon (tab) clearly visible in the top. A "lintel" containing a mortice (slot) fitted around the tenon to hold the top piece in place.



Here's a closeup of a bluestone (left) and a sarsen (right). These are located in the parking lot at the visitor's center next to Stonehenge. There is supposed to be a big difference in the heat generated by the rocks, although the author was unable to notice it. In the distance, to the northwest, is the "Cursus Barrows". These mounds are where the neolithic farmers buried their important dead, implying that the area had some significance long before the stone circle was built. Beyond them lies the "Cursus", a long, wide area so named because an 18th century historian thought it might have been a race-course for the chariots of ancient Britons. It actually dates back to about 3000 BC.

2600 BC, and is the period in which 60 4-ton "bluestones" were supposedly hauled several hundred miles, from Preseli Mountain in Wales, down the Avon river and built into what eventually became an inner circle. These bluestones have a crystalline interior. Whether that bestows upon them certain powers when they are arranged in the Stonehenge pattern is a matter for speculation, but they are certainly worthy of study. Over the next 300 years, "sarsen" stones, weighing over 25 tons

each were hauled in from Marlborough Downs, about 20 miles to the north. These 30 stones were arranged in an outer circle and had "lintels" (top pieces) connecting the upright stones through a tab/hole arrangement ("Trilithons", so-called because there were three of the giant "liths"). These stones were hammered into shape using nothing but bones and stones. Inside, four "Station Stones" marked alignment with lunar cycles and the midwinter sunset. A long straight

"road" or processional leading from the river Avon into the center of Stonehenge can still be seen faintly.

Stonehenge began to fall apart in about 1600 BC, as the shallow holes in which the large stones were set gave way and the bluestones were removed by visitors or lie buried under the grass. Despite this, it remains an awe-inspiring site. Many groups have tried to erect similar structures to prove their ideas regarding how it was built. Some TV shows have chronicled their efforts. Most have not been terribly successful, or were successful only after resorting to fairly modern building techniques. The magnitude of the task, and the difficulty in replicating it today have given rise to some fanciful tales regarding its properties. Here are a few of the best, from Christopher Chippindale's *Stonehenge Complete* (pp. 238-241):

"One researcher stood on his car roof in the Stonehenge car-park with a home-made aerial. When he pointed it at the stones, from 150-200 yards away, an enormous surge of energy seemed to burn his arm. He lost consciousness and was thrown off the car.

"Another group heard a 'strange clicking sound from the stones'. They started to run, and 'a strange whirring noise shot heavenwards as if a giant catherine wheel had gone spinning upwards.' They had 'the impression there had been some sort of struggle between good and evil that night'."

Other links have been noted between Stonehenge and Glastonbury, holiest of ancient British sites. Still others have noted dimensional similarities between Stonehenge's components and the circumference and polar radius of the Earth.

Another researcher commented that Stonehenge looks like a classic UFO from the air - the circular shape enclosing a cockpit, portholes along the sides and a cabin, obviously modeled after something seen by the locals, an idea



Here is the Heel Stone. This stone marks the original approach to Stonehenge, and lies to the northeast of the site, along the processional that leads to the River Avon.

akin to the Nazca Lines in Peru. Chippindale continues:

"Warminster...about halfway between Stonehenge and Glastonbury...has become famous for its UFOs. Warminster UFOs often follow an east-west orbital path, an 'aerial lane' from Stonehenge to Glastonbury. There have been landings, sightings of giant men, the traces and sounds of 'invisible walkers', and exotic floral perfumes that linger when the UFO has gone...John Aubrey records an encounter in 1670: 'not far from Cirencester was an Apparition: Being demanded, whether a good spirit or a bad? Returned no answer, but disappeared with a curious Perfume and most melodious Twang.'

"UFOs have been recorded at Stonehenge itself. In 1954...a photographer found that on all his photos 'a column of light, like a searchlight beam, can be seen rising into the cloudswep February sky from the very centre of the Trilithon'. There are at least two clear sightings of more recent years. In 1968...an expert...saw a spacecraft which 'blackened out entire-

ly...before becoming a ring of fire that evidently shot from the stones themselves, whereupon the UFO fled upwards from our curious approach'. On an October evening in 1977 glowing lights were seen from Stonehenge moving about the sky in formations. 'They could hover and change direction instantly...in a swift yet jerky movement.' Compasses went awry and a portable TV was erratic, but the UFOs were caught with a cine-camera. The military...took an interest."

It is intriguing to speculate that because of the huge size and weight of the stones, the builders had help, say in the form of anti-gravity beams from their spacefaring friends. But if that's true, why are the stones themselves obviously carved by hand? Would the Ufonauts not have also helped their friends shape the stones into more perfect structures? The fact is, that man has always endeavored to do the impossible. For our generation, it was going to the moon, a feat that seemed unlikely as recently as 1959. But the last 40 years have shown us what we are capable of when we put our collective minds to a task. Hundreds of thousands of people were responsible for putting a man on the moon, when all the subcontractors are taken into account. Billions more cheered them on via a global communications network. We have also sent a space probe on a voyage outside our solar system that will take it to another star hundreds of thousands of years from now. Who can fail to be moved by such feats? We have left our legacy for some distant civilization to find, and we hope that they will wonder about the strange beings that sent it aloft. Is that so far removed from the idea of building the Pyramids or Stonehenge? It doesn't require alien intervention for Earthlings to achieve the "impossible". It only requires desire, money and time. Perhaps our distant descendants will also wonder how such a backwards civilization as ours could possibly have fashioned a trip to the moon!

It will probably be child's play to them. "Ah, but a man's reach should exceed his grasp -- or what's a heaven for?" said Robert Browning. Indeed. Whatever Stonehenge was created for, and with whatever they used for the technology, it is only fitting that we reach across the ages to shake hands with ourselves for a job well done.



INTERVIEW

Interview with John Anthony West, ParaNet Continuum #121, 8/4/96.

Mysteries of the Sphinx

ParaNet: Tell us what led to your discoveries regarding the Sphinx.

West: It all started innocently enough when I read a book written by a Frenchman named Schwaller. What Schwaller demonstrated through rigorous academic scholarship was something that people had been talking about for 2000 years but nobody had actually demonstrated, and that is the existence of a high sacred science, and

dom that was designed by people who actually knew why they were on this planet. The question eventually comes down to "are we humans here for a purpose or aren't we?" You can't prove meaning and you can't disprove meaning. The rationalists would like to have it that since you can't prove meaning the universe is meaningless and we are accidental throwoffs of evolution. This is as far as I'm concerned an utterly malignant philosophy that can lead to nothing but catastrophe. My book, *Cold Serpents in the Sky* was an introduction into

ther that the Greeks are just children and Egypt went back thousands of years before his time (which was the 6th century B.C.). So the literature is very interesting in this notion of an older Egypt. Schwaller had made some compelling textual arguments that one could argue until doomsday about. Without scientific facts, it means little. But then Schwaller made a single observation. He said oh yes of course the great Sphinx of Giza has been weathered by water and not by wind and sand. When I read that, I said, well that's the key to the whole thing. I already knew from prior research that Egypt had been bone dry since about 5000 B.C., and it became desert about 10000 B.C., with rainy periods leading up to about 4000 B.C. Well this is real science - you should be able to demonstrate whether this is true. If you can prove that the Sphinx is weathered by water, then it has to date back to 8 or 10



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